573 A man expected implicit obedience from his wife. If it were not given he often resorted to physical violence, even to using a club. "It was his right. After she had been knocked down a few times she would no longer disobey." (Burke) All family affrays, however, were not the result of disobedience on the part of the wife. Some men were naturally pugnacious. They delighted in teasing and annoying their wives. This soon became habitual and wrangling characterized the relations between the husband and wife. But most quarrels, Burke said, were soon patched up. A man might be railing and a woman crying at one moment, and a moment later the two might be laughing over it all. Quarrels rarely led to permanent separations, but were often the cause of a man's going from one wife to another. Altercations were more common between newly married couples than older ones. "Older people had better sense," Burke commented.

ILLEGAL AND ABNORMAL SEX RELATIONS

684 In clear cases of adultery the man was usually punished by death at the hand of the injured husband. The relatives of the slain man made no attempt at retaliation. Such action was recognized as proper. The adultress might be beaten by her husband or relieved from punishment, as he willed. Her hair was never cut off for such a transgression. He might take back his wife, the usual course, or turn her out. There was no shame connected with keeping a wife who had been guilty of adultery, even though it were publicly known, as was ordinarily unavoidable.

599 684 736 The relations between unmarried persons and restrictions in that connection have already been discussed. But despite the care that was taken considerable promiscuousness existed. "Young men," Burke said, "spent a great deal of time prowling around at night in an attempt to find some girl." Kate Staples declared that it was common for a young man to make a practice of travelling from one village to another in his canoe, stopping at each one only long enough to consummate an affair with some girl, "until he got ready to settle down." The girl usually took part in arranging such an escapade. Upon a chance or casual meeting during the day the two planned the hour and place. It was ordinarily necessary for the girl to wait until all others in the house were asleep, then quietly to slip away. Such amours were usually consummated in a nearby secluded spot and the girl soon returned to her home for she did not dare stay away long for fear her absence would be discovered. Sometimes a boy entered a girl's house and slept with her with the avowed object of becoming married to her, but left before morning. When this happened the girl was very much ashamed and attempted to keep all others from knowing what had happened. Often she tried to persuade him to return another time and stay, so that they might be married. The boy only was punished when illicit relations between unmarried persons were detected. The punishment meted out was lashing. Young persons were not the only ones guilty of arranging unapproved intrigues but older persons did not have to exercise such extreme care and were less apt to be punished if caught unless one or both were married. In any case, the actions of adults were less hampered by the ever watchful eyes of others.

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585 informants denied that the Sinkaietk had ever practiced it. Billy Joe may have learned of it from his Wenatchi associates, or from his father, who is reputed to have been a great traveller.

Divorce and Remarriage

684 In the old days resentment of or punishment for adultery was a personal affair between the injured husband and the wife's
• 837 paramour. The former might kill the later, and no return vengence would fall upon him unless the relatives of the murdered man considered themselves unjustly bereaved, in which case a vendetta might be started which could last indefinitely. The wife might also have been killed, at the discretion of her husband. He might allow her to return to her family, or he might forgive her and allow her to continue as his wife. She, on the other hand, was not supposed to resent the extra-marital peccadilloes of her husband, but should she do so, she might leave him. More commonly she soothed her wounded feelings in a quarrel with his suspected female partner in iniquity.

586 Adultery was not the only reason for separation. A spouse who felt injured for any reason might go away, the woman usually returning to her parents. For instance, she might leave because her husband beat her "too much," or he might force her to go if he tired of her. Normally, the woman took the children with her. The marriage might be salvaged by a reconciliation. This could be brought about by resort to love charms, which might be obtained from many people who knew the secrets, or whose power lay in that direction. There might be pleas, recriminations, pardon, or mere casual resumption of old relations.

A man or woman might tire of his mate, pack up his best clothes to go off visiting, or to a celebration, and fail to return. He might send word that he was never coming back. Or perhaps a girl was married to an old man: a former lover might kidnap her. After the deserted spouse had remarried, the runaway felt safe to return. Often camps
[628] would divide and feuds arise over marital infidelities. Feuds lasted for generations if they led to a killing. If a father was killed, his son would grow up to take revenge on some partisan of the murderer.

587 Should the aggrieved party refuse to forgive and come to terms, the marriage was considered dissolved. The woman was free to marry again, and generally could, even if there were children. The former husband, of course, needed no particular dispensation, as the privilege of polygamy was always his. The woman who remarried after separating from her husband was considered quite likely to get into and out of another such scrape.

586 In case of separation, the children were brought up by either parent, but usually fell to the mother. When one of the parents died, the other had to take charge of the children; the man by way of additional wives or his female relatives.